DOCUMENT RESUME

ED 130 810 RC 009 499

AUTHOR	Hernandez, Ascencion; Mendoza, John
TITLE	An Orientation for Mexican-American Community Workers in the Field of Aging. [A Report on the] Institute on Aging (Topeka, Kansas, May 21, 22, 23, 1973).
INSTITUTION	Chicano Planning Council, Inc., San Jose, Calif.; Justicia, Inc., Topeka, Kans.
SPONS AGENCY	Department of Health, Education, and Welfare, Washington, D.C. Commission on Aging.; Kansas State Dept. of Social and Rehabilitation Services, Topeka.
PUB DATE	21 May 73
NOTE	30p.
EDRS PRICE	MF-$0.83 HC-$2.06 Plus Postage.
DESCRIPTORS	Change Strategies; Citizen Role; *Community Organizations; Delivery Systems; Economic Factors; *Gerontology; Health Services; Housing; *Human Services; Institutes (Training Programs); *Mexican Americans; Needs; Older Adults; Politics; Program Improvement; Retirement; Role Perception; Senior Citizens; Spanish Speaking; *Staff Orientation
IDENTIFIERS	*Chicanos; *Kansas

ABSTRACT

Forty trainees, consultants, and resource persons attended the 3-day Institute held in Topeka, Kansas. Among the Institute's objectives were to: provide a basic orientation to the roles and functions of the aging services, programs, and the field of gerontology; examine aging services and benefits, both legislative and programmatic relating to Chicano communities; aid the Chicano community workers to develop skills and strategies that would result in a more effective utilization of aging resources, e.g., how to effectively follow-up on referrals in order to assure that services are being provided or to ascertain why they are not being provided; and document data on the Chicano elderly's needs in the State in order to set priorities for development of service programs which would be accessible to them. Four major areas of need were reflected--health, housing, retirement roles, and economic issues. Training was provided through lecture presentations by Institute staff, small group workshops, film and panel presentations, recording of proceedings, and evaluation. This report outlines the Institute's activities and gives four of the presentations--"Remarks on the Spanish Speaking Elderly and Programs for the Aged in Kansas"; "The Aged and the Political Process"; "The Role of the Aged in a Colonized Situation"; and "Strategies for Action". (NQ)

Documents acquired by ERIC include many informal unpublished materials not available from other sources. ERIC makes every effort to obtain the best copy available. Nevertheless, items of marginal reproducibility are often encountered and this affects the quality of the microfiche and hardcopy reproductions ERIC makes available via the ERIC Document Reproduction Service (EDRS). EDRS is not responsible for the quality of the original document. Reproductions supplied by EDRS are the best that can be made from the original.

U S DEPARTMENT OF HEALTH,
EDUCATION & WELFARE
NATIONAL INSTITUTE OF
EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

FD130810

RC009499

INSTITUTE ON AGING

AN ORIENTATION FOR MEXICAN-AMERICAN COMMUNITY WORKERS IN THE FIELD OF AGING

TOPEKA, KANSAS
MAY 21, 22, 23, 1973

CO-SPONSORED BY

JUSTICIA, INC.
TOPEKA, KANSAS

AND

NATIONAL CHICANO SOCIAL PLANNING COUNCIL
SAN JOSE, CALIFORNIA

A REPORT BY

ASCENCION HERNANDEZ
ASSOCIATE PLANNER

&

JOHN MENDOZA
PROJECT COORDINATOR
and EDITOR

Funded through Title III of the Older American Act
by the Aging Services Division of the
Kansas State Department of Social Welfare

JUSTICIA, INC.

P. O. Box 461 Topeka, Kansas 66609

BOARD OF DIRECTORS

Jasper Garcia, Chairman
Thomas Rodriguez, Vice-Chairman
Susan Carmona, Secretary
William Gomez, Treasurer
Ediberto Gonzalez
Scott Jarvis
Mike Marmolejo

Justicia, Inc. was founded in 1970 as a statewide non-profit organization to assist the Spanish speaking of Kansas in a full realization of justice and fair treatment in the fields of education, law, law enforcement, the courts, economic development, and other endeavors. Justicia, as a federally tax-exempt organization, has been working in four major areas: Administration of Justice; Economic Development; Citizen Participation; and Self-Development and Training (such as the Institute on Aging).

NATIONAL CHICANO SOCIAL PLANNING COUNCIL

425 W. Hedding Street San Jose, California 95110

EXECUTIVE BOARD

Manuel F. Fimbres, Chairman
David Alvarado, Vice-Chairman
Nayade Kieger, Secretary Treasurer
Simon Dominguez, Executive Director
Eliseo Navarro
Ben Medina
Manuel Fierro

The Chicano Planning Council was founded in 1971, as part of the Minority Studies Program by the Social Rehabilitation Services in the Department of Health, Education, and Welfare. Its mission is to undertake comprehensive planning to deal with the health and welfare problems of the Chicano Community on a state, regional, and federal basis. The Council initiates, stimulates, and conducts needed research on Chicano problems and recruites Chicanos into professional training programs, developes training seminars, makes recommendations on needed changes of service programs and provides consultation to groups and agencies. It conducts national, regional, and local conferences, seminars and institutes to increase the capability of Chicano service providers. The Institute on Aging is but one example of their many successful endeavors.

CONTENTS

3 PREFACE

4 INTRODUCTION

4 Purpose

4 Planning the Institute

4 Implementation of Program

5 PROCEEDINGS

5 Summary of Institute Sessions

6 Welcome - Mayor William McCormick

6 Remarks on the Spanish Speaking Elderly and Programs for the Aged in Kansas - Dr. Robert C. Harder

10 The Aged and the Political Process - Carlos Velez

14 The Role of the Aged in a Colonized Situation - Marta Sotomayor

18 Strategies for Action

22 OUTCOME OF INSTITUTE PROCEEDINGS

23 SUMMARY

24 APPENDICES

24 Resolutions

26 Kansas Area Agencies on Aging

27 State Aging Advisory Council for the Spanish Speaking

28 Publicity and Pictures (copyrighted material deleted)

PREFACE

The history of the Spanish-speaking in Kansas territory goes back to 1541 when Francisco Vasquez de Coronado, the Spanish Conqueror, was searching for Quivira, the mythical city of gold. Coronado, "deceived" by his Indian guide, only found a village of straw huts inhabited by Wichita Indians.

Later, in the post-Civil War period of the late 1860's vaqueros from the Rio Grande Valle took part in cattle drives to the cities of Dodge City and Abilene, thus participating in an important American industry. At the turn of the 20th Century, the Mexican migrant began his search for upward mobility and opportunity in the United States. Many were signed to labor contracts to build the railroad system of the Mid-west. Other Mexican migrants harvested the farm crops which fed the American population.

In present day Kansas, the Mexican migrant, who made tremendous contributions to the development of the Kansas economy through his hard manual labors, has not received any noticeable rewards or recognition for his part in the history of Kansas.

As if adding insult to injury, the Chicano "viejito" today finds himself in even more deplorable circumstances than the majority of the American elderly population. Unlike other Americans who have been able to assimilate and blend into society, the Chicano aged is still plagued by cultural and language barriers and the physical isolation imposed on him long ago. Today he is still inadequately informed about existing or new services and benefits and he often under utilizes services even when he is knowledgeable about them.

The Chicano's inability to understand the "system" is rooted in his inability to speak and communicate in English. The lack of the ability to communicate has led to a lack of awareness of health, housing, recreation, employment, social services and benefits. These were among the concerns of the institute consultants (Strategies for Action) and the participants themselves in stressing the need for bi-lingual, bi-cultural agency representatives.

It was with the above consideration in mind that the Institute on Aging was initiated with the goals of improving the capability of the Mexican-American community worker who is dealing with the aged - to stimulate interest with the community for improved services.

The respect for the Chicano aged, **Nuestros Ancianos**, or more affectionately, **Los Viejitos**, was the motivating force behind the efforts of the co-sponsoring agencies (Justicia, Inc., and the National Chicano Social Planning Council), to plan and conduct a conference which would ultimately benefit the aged through the improvement of social services to the Spanish-speaking and effecting a more meaningful life for the Viejito in the American society.

One important unstated objective of the planning process was to involve the Chicano youth in order that the Chicano culture could be continued, enhanced, and carried forward through the interactions of the youth and the elderly. El "Oro del Barrio," or the wisdom, the life experience, the knowledge and the wealth of Nuestros Viejitos is a non-materialistic treasure which today's Chicanos must search for and find. As one author has stated:

> There is much to be gained by the presence of grandfather or grandmother. Small children learn the habit of deference to their elders, for they see their parents respectfully take this attitude . . . nobody supposes that young children are injured by the presence in the home of the old, senile or even slightly demented. On the contrary, they learn that we all grow old and feeble. This is reality. And they are taught compassion and patience.

The sponsors of the Institute wish to extend their sincere thanks to the many individuals who devoted their time and energy to making the institute a success. We wish to thank in particular Oakland Senior Citizens Group; El Centro de Servicios Para Mexicanos; League of United Latin American Citizens; National Economic Development Association; Jobs for Progress-SER; State Department of Social Welfare - Aging Services; Topeka Chamber of Commerce; Topeka Ramada Inn; Institute Consultants; Resource Persons; and the people who made the Institute truly successful - the participants. A special note of thanks to Adelina Ortiz de Hill for responding on short notice to our needs.

Elizabeth B. De Trevino, "My Heart Lies South," **Women's Home Companion**, (August 1953), 32 ff.

INTRODUCTION

PURPOSE

The intent of this report is to outline the activities which made the Institute on Aging a successful endeavor and a model which can be adapted to other states which have a considerable number of Spanish-speaking elderly.

The idea of providing a state-wide conference for community workers to receive orientation to aging service was provided at a Chicano Planning Council workship held in Las Cruces, New Mexico. Mr. Jack Denny, and Administration on Aging Specialist from the Dallas Regional Office, gave an excellent presentation on the Older American Act which described the titles, the objectives, and services available to the aged.

The Department of Social Welfare in Kansas, under the leadership of Dr. Robert C. Harder and Aging Services Director, Al Bramble, were very receptive to the proposal developed by the co-sponsors and the idea of a training conference.

PLANNING THE INSTITUTE

After receiving a report on the availability of funds for aging services in the State of Kansas, a sample survey was taken of Spanish-speaking senior citizens involved in club activities and of community workers involved in informal aging activities. A list of needs emerged from personnel in Kansas City and Topeka that were applicable to other Spanish-speaking barrios in Kansas. That need being a basic orientation and training to the field of aging in order to better help our ancianos. In planning the overall approach to the workshop, it was a foregone conclusion that the established service agencies and governmental programs were effecting change only for a limited population. The goal was set to shift some priorities and alter the processes of resource allocation, service delivery and program development to improve services for Spanish-speaking clintele.

Some of the major planning activities are outlined as follows:

1. The proceedings of the 1971 White House Conference on Aging were reviewed.
2. The Special Concerns Session Report and recommendations on the Spanish-speaking elderly were compared with local needs.
3. The White House Conference list of priorities were compared with the State survey.
4. A core group of senior citizen leaders, community workers, and social planners designed an appropriate conference format that would address itself to the needs of the Chicano aged and the community workers.
5. Cooperating organizations in the State were requested to donate in-kind assistance.
6. Institute faculty, consisting of Chicano bilingual-bicultural experts in the field of aging, were surveyed in reference to participation in the conference.
7. An Advisory Committee of senior citizens was selected.
8. Objectives for the Institute were developed from the need assessment.
9. The proposal was developed through the efforts of the National Chicano Social Planning Council staff and the planning committee.
10. The proposal was presented to the Justicia, Inc. Board for review and approval.
11. The proposal idea was presented to the State Department of Social Welfare, Aging Services, for review. With some technical revisions, the proposal was approved for funding.

IMPLEMENTATION OF PROGRAM

A. When assurance of funding was given by Aging Services, of the State Department of Social Welfare, the Institute staff was recruited to implement the following stated objectives:

1. To provide a basic orientation to the roles and functions of the aging services, aging programs, and the field of gerontology.
2. To examine aging services and benefits, both legislative and programmatic as they relate to Chicano communities.
3. To aid the Chicano community workers in developing skills and strategies that would result in a more effective utilization of aging resources described above, e.g., special emphasis on helping participants to learn how to effectively follow-up on referrals in order to assure that services are being provided or to ascertain the reasons why services are not being provided.
4. To provide information in reference to employment opportunities in gerontology as well as Foster Grandparents programs for the aged.

5. To provide information on educational opportunities stipends available at the undergraduate and graduate level for Chicanos interested in gerontology.

6. To begin to document data and the needs of the Chicano elderly in the State in order to set priorities for development of service programs which would be accessible to the Mexican-American aged.

7. To provide Aging Services at the state level and the Administration on Aging at the federal level with first-hand information concerning local and state senior citizen needs and the extent of the Chicano citizen/consumer participation in the planning and implementation of programs designed to meet their needs.

B. Planning meetings were called by the coordinator to assign specific workshop tasks, i.e., moderator, recorder, mobilize resource persons, registration, transportation, hospitality, etc. The workshop agenda was revised to reflect four major areas of need: Health, housing, retirement roles, and economic issues.

C. The Coordinator's primary responsibilities were to manage and monitor the activities and timetable for participation by 40 trainees, consultants, and resource persons, and to act as liaison for reporting to the State Aging Services. The agenda was followed with only a few exceptions. Approaches used in providing the training included: Lecture presentations by Institute staff; small group workshop; film presentations; panel presentations; recording of proceedings; and evaluation.

PROCEEDINGS*

Summary of Institute Sessions

21 May, Morning Session - The Mayor of Topeka, Mr. William McCormick, gave the welcoming address followed by the State Director of Social Welfare, Dr. Robert Harder. Dr. Harder spoke on the mission of the Department to keep the aged out of institutions and living independently in the community. He acknowledged that Mexican-American elderly have many problems, such as, low income, poor health, poor housing and limited access to social services. However, he stated that Federal programs, such as the Older American Act, Medicare, HUD, Social Security, were reaching more and more needy people.

The following speaker, Mr. Carlos Velez, explored further the inadequacy of services, and in his presentation he recommended that the Mexican-American elderly organize to improve those services. He was the first speaker to broach the idea which was a recurring theme.

21 May, Afternoon Session - The afternoon format changed to panel discussions. The topic was, "Needs of the Spanish-speaking Elderly" by a group of local service providers. The panel effectively communicated what the local needs were and thus made the agency resource people (federal, state, local) aware of their problems. This panel led into the next panel of agency people who were to react to the stated concerns.

The panel of Aging Representatives from federal, state, and county levels discussed the Older Americans Act and its ramifications for the Mexican-American elderly. A description was also given of how States are divided into Planning and Service areas who are responsible to plan, assess, and study the needs of the elderly in those areas of the State. As a group, the panel acknowledged that there had not been sufficient Mexican-American elderly input into the planning and implementation of services to the elderly.

22 May, Morning Session - The workshop began with a panel presentation on "Health and the Mexican American elderly." Several health panelists representing federal, state, and private agencies spoke of the need for health services in the Mexican-American community and how the government agencies were attempting to meet health needs. Adelina Ortiz de Hill presented a Preventive Health Program for the Aged in the State of New Mexico. Again, as in the first day, a dialogue developed between the resource panelists and the workshop participants, both learning from each other.

Two panel presentations on Housing and Retirement roles in the Mexican-American elderly community also drew active participation and discussion of existing services and how Mexican-American elderly could better utilize these services.

22 May, Afternoon Session - Marta Sotomayor, on the panel of "Economic Issues of the Mexican-American Aged," spoke of the aged as a colonized people. She stated that the Mexican-American elderly had contributed much to the economic and industrial growth of the nation, yet they have been relegated to socio-economic deprivation because of discrimination. Consequently, she stated, the aged should become more aggressive in demanding the services they deserve.

Representatives of County Welfare Assistance and a Federal Railroad Retirement Board spokesman described their programs and how they might benefit the elderly Mexican-American. During these presentations, a number of questions were directed to the rsource people about adequate services being available for the senior citizen.

May 23, Morning Wrap-up Session - Mr. Manuel Ahuero, Associate Planner for the National Chicano Social Planning Council, spoke of the need for Mexican-American seniors to organize at the local and state levels and to act as advocates for improved services. It was of particular importance because of the various planning and service areas and Aging Advisory Committees which were being developed as a result of the Older American Act.

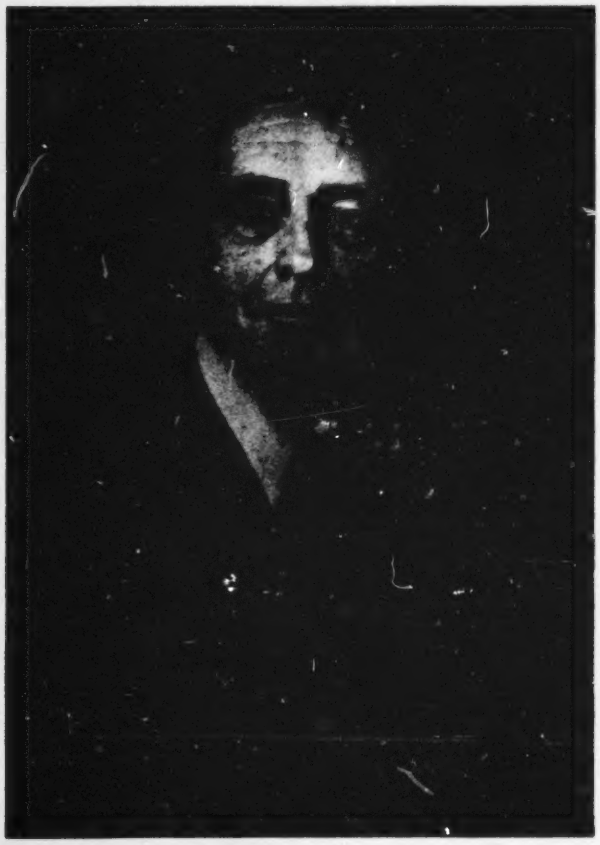
---

*Note: The proceedings of the Institute were transcribed from tape recordings and an effort was made to record presentations verbatim. Errors in grammar, mechanics, etc. are not necessarily those of the speakers.

WELCOME

WILLIAM McCORMICK, Mayor

On behalf of all the citizens of Topeka, I want to extend a sincere and very warm welcome to this Institute on aging sponsored by Justicia. We're always glad to have visitors to Topeka and for those of you who have traveled here, we're particularly glad to have you here because we know that you're engaged in a very important task. One that is greatly needed in our city of Topeka today and in our communities across Kansas. A task of better serving and assisting the aging, particularly the Spanish-speaking elderly in Kansas. We hope that through this orientation you will be better equipped to carry out this task. I know you share with us the hope that the groundwork can be layed for future work among agencies, community workers, citizens alike for diminishing many of the problems for Spanish-speaking elderly in Kansas. I think you'll find that Topekans are friendly people and we share your concerns. We hope you have a very productive session. We're glad you're here. Come back soon.



Bill McCormick

REMARKS ON THE SPANISH SPEAKING ELDERLY AND PROGRAMS FOR THE AGED IN KANSAS

Dr. Robert C. Harder - Guest Speaker Director, State Department of Social Welfare

I do appreciate the opportunity of being here to talk to the members of the conference. In operating an agency like the State Dept. of Social Welfare, and with all of its bureaucracy and with all its heritage and tradition, I'm certainly mindful at time that we're not as open as we ought to be; we're not as receptive to new ideas as we ought to be; and we don't serve as many people as even we would like to serve, let alone serve all the people who probably need the services at any given time.

We appreciate the opportunity of working with groups such as are gathered here because again, in our instance when we are called upon to do certain things on certain days, it becomes very difficult to do the specialized kinds of work that this conference affords. We're indebted to all of you for your taking the time to come and be a participant at the conference and to develop a greater understanding of what we, what our common mission is serving the needs of elderly people in Kansas. Especially in this conference, the elderly needs, the needs of elderly people who are Spanish-speaking.

As I try to think about appropriate remarks, I've come to one very obvious conclusion that all the things we can say about the elderly poor are appropriate to the conference, but at the same time we can probably say that the problems of the elderly poor who are also Spanish-speaking are then compounded in a much bigger way than of a person who is no Spanish-speaking.

As we try to keep track of information, and perhaps this information is already available to you but we try to be aware of the people we're talking about the constituency, the clientel, our information shows that in Kansas at the present time we have approximately 46,700 individuals who are Spanish-speaking. Our figures show that there is somewhere around 700 that are age 60 or older. Our records show that approximately 1,700 individuals are 65 or older. So, in an immediate sense, we're talking about some 2500 individuals as far as this conference is concerned. Then obviously there are several hundred, in fact several thousand people, coming up. All of us are then, approaching an age 60, age 65, so that in a real sense this kind of a conference, while there are immediate problems which need our attention, and there are some individuals who need our immediate attention, it's also important to remember that we have a greater number of people living longer and, consequently, planning has to take place at two levels: one, to take care of the people who are presently 60 or 65, and equally important, the group that is approaching 60.

We need to be thinking about these individuals in the interest of providing some kind of life style for them that would be

meaningful and, hopefully, as independent as possible. Now, in our state, where we have directed attention over the last twenty years to moving people out of institutions and into some type of semi-independent or independent living situation and often times we're talking about boarding homes and nursing homes, it has also become apparent that if we started working with individuals soon enough they might not have to be institutionalized at all. It has become increasingly clear to us that if we are working with individuals in our own home prior to the time that they might have some disability, we might be able to avoid that disability so that they could continue living in their own home situation.

Now, from the standpoint of what is it that we're seeing in the area of life, life expectancy, we are seeing the fact that there is a greater number of people living longer. A lot of this is due to medical science and the improvements that come from medical science. It's also important to remember that a lot of what's happening right now from the standpoint of medical science insures fewer babies dying, insures a greater number of children becoming adolescents and then becoming adults, so that medical science is just now starting to reach into the area of those kinds of medical problems that people have characteristically 60-65 and beyond.

Again in the area of planning, I think it's important to keep in mind that, in this day, across the United States, there will be some 4000 Americans who will reach 65. We represent in Kansas approximately 1% of the total population, so just using gross terms that means we have about 400 people on this very day who will become age 65, and tomorrow 400 more, and then Wednesday 400 more so, by the time this conference is over, and you're studying the problems of aging, you've 1200 more people to think about in a general way. Now, also you nave to keep in mind though, as nationwide as the 4,000 become 65, at the sme time 3,000 individuals over 65 will die. So that too becomes a part of the total picture, and that has to be kept in mind from the standpoint of planning. It does mean, however, tht we have a net increase of 1,000 more individuals that we have to prepare for aging that will be 65 or over. Also I think we need to keep in mind that, I think it's around the turn of the century, there was approximately 3 out of every 100 individuals was 65 or older. Now, in our nation, it's running approximately 10% of the individuals are 65 or older. Again, this affects the thinking that we bring to bear in these matters related to planning for the person 60 and 65 and older.

Now again as we look to our own program and what we're trying to do, we try to keep in mind in this instance where some of the concentration is, and perhaps this information is available or will be made available to you in the course of the conference, bu we see, and again let me say that whatever we're doing now we make no pretense that it's adequate. But in making up this material, we developed a new awareness of what some of our own problems were. We see that approximately some 500 individuals in the Kansas City area who are 60 or older are Spanish-speaking who need our attention. In the Topeka area our estimate is about 450; in the Wichita area approximately 310. So again, I think that while the number in comparison to the nationwide figures is fairly small, the fact is that this is in our own situation, I think, a significant number of people who rightfully need our care and our attention.

Now related to the people that we're thinking about, especially the elderly people, another generalization which no one as far as I can tell reputes, is that the elderly poor have outweighted the percentaged of the number of them who are also poor. As might be expected, older people have half the income to spend about half as much as do younger consumers. By the same token, their pattern is different revealing the interaction between their continuing needs and restricted income. Proportionately, older consumers spend more of their income on food, housing, household operation and medical care then do younger units. To compensate for these larger expenditures for essentials, they spend proportionately less then younger units on transportation, clothing, household furnishing, and recreation. However, studies of consumption by units, this is family units, at the same income levels show similar consumer expenditure patterns regardless of age. We must conclude therefore, that it isn't that older people need much less, they just can't afford a more reasonable standard of living. Paying the cost of purchasing health care for the older population is complicated not only by the fact that their needs increase just as their incomes are slashed by retirement but also by the fact that their needs change to long-term care as a result of the prevelance of chronic conditions, diseases, and impairments.

In fiscal year '70, per capita health care expenditures for older persons were 3½ times as high as for those under 65. It was $791 versus $226 and ⅔ of the bill for older persons was paid by public programs. Again, it seems to me this is important information from the standpoint of what you're wanting to do here, namely plan in behalf of older people throughout our state. The older population makes up 10% of the total population but they use 20-27% of the value of health care throughout the nation. Again, a piece of information that might be important as you think of the income that's available to the older person and what nationwide, at least, are porportionately spending for health services.

Now, against that kind of backdrop, it seems to me there are several things that become quite clear from the standpoint of facts that have to be coped with from the standpoint of working with older people; the cost of living, inflation. Those of us who are still on jobs, oftentimes rate jobs, where there is built in by either the labor negotiators or by recognition in the governmental agencies, the need for a cost of living escalator which means that a certain stage is built in to simply take care of inflation. But this escalator factor is oftentimes not built in for the person on retirement. Oftentimes they have a fixed retirement program that does not change according to inflation.

Last year the Congress, for the first time, an escalator clause was built in to the Social Security Bill. Seemingly, this will bring some relief in that particular area but the matter of cost of living increases, inflation, is certainly another weapon tha has to be taken into account from the standpoint of economic needs.

There's an increase in taxes. Regardless of what we may want to say or think to the contrary, generally there is some type of an increase as far as taxes are concerned. At the last session of the legislature, we did see a very substantial reduction, generally, in property tax. But in the future, there may be authentic factors which again have to be coped with. With the elderly, especially the elderly we're talking about now, those that are presently 60 and 65, they're often confronted with a pension plan that is inadequate to meet their income needs. That to me is a problem we have to cope with. I think another factor is that as we develop programs we must keep in mind that right now our American culture, indeed our Kansas culture, is shifting more and more to a youth culture.

The under 30 is getting to play right now and we have to keep that in mind as we develop programs and as we formulate plans. We're going to have to do this as I see it at least, in a very deliberate way because there is so much momentum going to a different agent. I'm saying that, not to be brave or knock anything that we're doing in the other areas but simply to point out that this is a factor that we have to take into account in the interest of good planning.

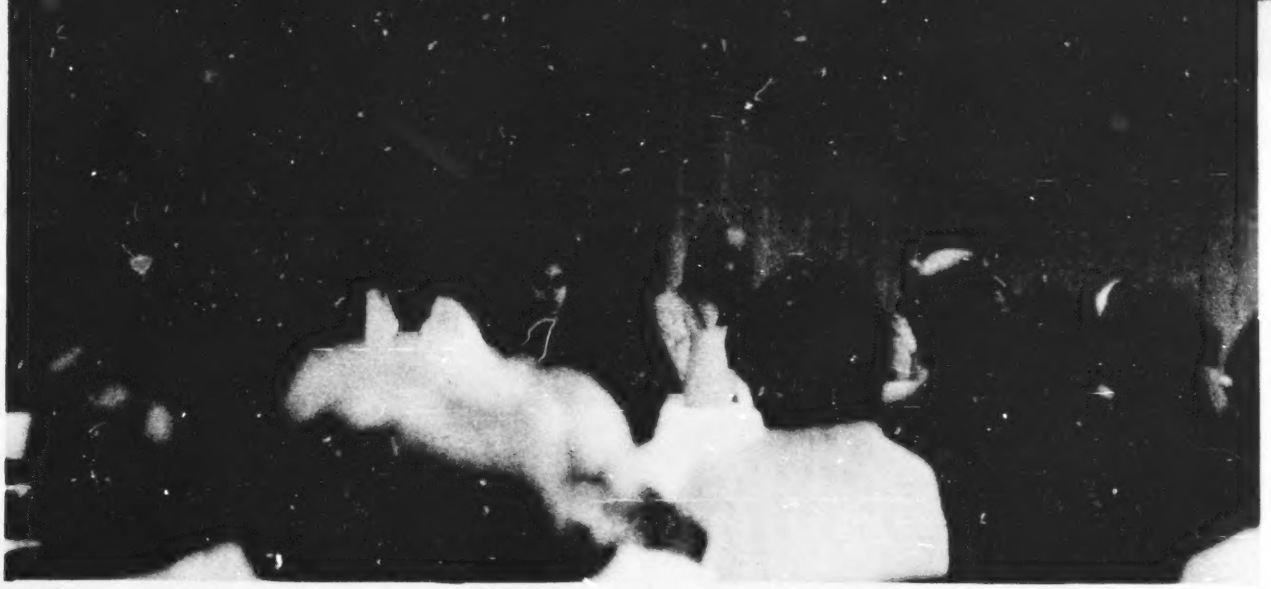
Now, earlier I aluded to the fact that my immediate concern is for the person now 60 or 65 and over. We also need to recognize there are people approaching those ages, and we need to start developing plans for them or with them so that they may begin to understand some of the problems they may face as they move toward retirement. Now here Washburn University on a regular basis each year they have a special course geared to people who are approaching retirement age and maybe something like this ought to be a state-wide kind of program where people would have the opportunity to be exposed to representatives from different kinds of agencies from people who have worked in the area of aging so that they might become more aware of what the problems are that they may face as they retire.

Now with all these various kinds of problems, I think we could also say that there is a heightened awareness from the standpoint of trying to meet the needs of the older person. We have passed at the national level some fairly significant legislation. For example, the Older Americans Act several years ago was a means of dramatizing the needs of older people; housing programs that go through Housing and Urban Development, HUD, is another.

Many of these services are geared to provide services provide housing to the older citizens in our communities. The passage of Medicare and Medical in the cycle of 1965-66, implemented in most states, in '66-67, recognized the fact that we can no longer expect the older persons to continue meeting their medical needs on the fixed incomes that they have available to them. So that was a significant turn in the road as far as major policies are concerned the recognition that there were medical problems that simply couldn't be met by the senior citizens of our country.

The food stamp program is another effort to insure a little more adequate diet for poor people generally. But that also means there would be elderly prople who would benefit from such a program. At the federal level, other programs that have taken place are: the Retired Senior Volunteer Program. This is a program which has been underway for the last 2 or 3 years and this is an effort to get persons who are retired, who are in a position to volunteer their services to other individuals who are over 65. This is an effort to reach out and involve more people in this total process of working with the aged.

Another important program, and perhaps one of the most impotant programs, at least in my estimation, that came out of the Economic Opportunity Program, the War on Poverty, was the Foster Grandparents Program. This is a program set up whereby people over 60 who want to work with children in government institutions have that opportunity. We have a program of this sort in Kansas and here in Topeka. We also have a Foster Grandparent unit at Winfield. And anyone that wants to see a program that has a double benefit and probably a triple benefit, I urge you to go out to observe the Foster Grandparents program here at KNI. The people going, the Foster Grandparents themselves, benefit because they find a new usefulness in life. More importantly though, the



kids benefit because our experience shows that because of the kind of personal attention that the Foster Grandparents can give to these children, many of them were given up as a lost cause, are much more alert and much more vibrant than they were before the start of the Foster Grandparent Program. So this kind of effort, I think, is awfully important from the standpoint of providing something meaningful in the way of work for the older person and at the same time has very positive benefits to the persons that they're working with - children that they're working with.

Another governmental action that I think recognized the needs of the Older people is the increased benefits of Social Security. Last year, that was a 20% increase and also, for the first time, a cost of living escalator was built into the Social Security Act and, I think, a very important step from the standpoint of helping policy.

Now within our own state, for the last several years, some steps have been taken. The Homestead Tax Relief Program, and this has been greatly beefed up at the last session of the legislature, will provide some real benefits to the older persons. Additionally, in the last session of the legislature, we were able to get the legislation broadened whereby county governments that are presently involved or want to be involved in the future in any kind of recreation program use the Recreation Mill Levy to also fund various kinds of programs related to older Americans or Senior Citizens. One of the important things we see in that legislation is it opens the door for local government, county governments in this instance, to make uses of the local money matched up with federal money to provide especially nutrition programs for the elderly.

A third important thing that happened at the last session of the legislature was that we got legislation passed whereby school busses can be made available to a non-profit organization for the purpose of transporting elderly people to various kinds of meetings and gatherings. Some of this has been done in kind of an unofficial way. We felt it was important to get legislation passed to clearly establish this as a possibility. Now this is permissive legislation, so the school boards still have the right to say yea or nay but at least there's legislation, authority for the school boards that want to move in that direction.

A fourth item that we were able to get in the last session of the legislature was non-drivers driver's license. That sounds like a bit of a paradox and I suppose it is, but in our state experience has been that as older citizens, who no longer drive yet are able to get around, are ambulatory as they go to various stores and shops to get their checks cashed. They can't get them cashed because they don't have a valid driver's license because this has kind of become a standard thing with many of the stores as a means of identification. So we ran and worked with the legislature to get what we call a non-drivers driver's license. This will mean, I don't know exactly what the format will be but for all intents and purposes will look like a drivers license and then stamped across it will be "non-driver" or something to that effect. Again, I think very important and because at the same time we pass legislation, that it will make it more difficult for older people to get driver's licenses as in their own right, this does give a type of identification.

Additionally, we have as has been alluded to earlier, made money available for setting up this kind of a conference and we hope more of that activity will be carried on. As I said in the beginning, we do not and will not make any statements that we're in any way doing a near perfect job because I don't think we are. And I do think that this kind of a conference does enlighten our awareness to the kinds of problems we need to face and the kinds of work we need to do in the future. We hope through the course of this conference and as you work especially in the workshops, that as other problems become apparent to you, and as you develop plans, and as you see some of this having some kind of implication for the State Department of Social Welfare, which July 1 will be changing to Social and Rehabilitation Services which covers a wide range of social services within our state, we hope that as you move and talk in your various workshops, various groups, that as there are appropriate times to flag information to us or recommendations to us. We hope that you will do that, record that in such a way that you can get it to us so that we can give it very careful consideration. I hope you have a very good conference. Again, we'd like to see the results of the conference from the standpoint of, any kinds of reports or resolutions that are passed. Thank you very much.

THE AGED AND THE POLITICAL PROCESS

Carlos Velez P.H.D. Candidate,
Anthropology, University of California at San Diego

One of the most interesting elements in this era in which we live is its uniqueness in regards to the elderly and this uniqueness to which I refer is the marked shift in the population composition of the aged in this country and in all probability for most of western society. This shift pertains to the fact that in this country over the last twenty years the population persons aged 65 or over has increased by 63% and even more striking is that there has been an increase of persons over 75 of 97% or to put it in raw numbers -- an increase of those 75 or over from 3.9 million in 1950 to 7.6 million in 1970. Now while these increases are important and certainly impressive, they only show part of the picture. The other part is that the growth in population during that period was lowest for those under 45 years of age.

The importance of these figures is that this country is facing the prospect of an increasingly older population in the long run. What is particularly significant to note, however, and I cannot stress this, too strongly, is that this society has few cultural traditions or social structural positions in its repertoire for this increase population.

And here I am not talking about the availability of old age benefits, or social security or Medicare. The ramifications of what I am describing goes much beyond that type of coupon remedy. The political ramifications hopefully will become clear at the end of this presentation.

Now, before I expand this notion that this society has few cultural traditions and social structural positions for this increase in population, let me first specifically share with you what I mean by cultural and what I mean by social structural so that we have a common vocabulary in this discussion and then I will return to the notion that this society has few resources in its traditional or societal baggage to handle the increase in population. So let us now briefly take a sojourn into the conceptual dream house of the anthropologist in regards to the two key terms: culture and social structure.

First by culture I mean shared understandings about the world -- what makes it good or bad; how to go about things; and how the world is put together or to put it in anthropological jargon, values refer to what is good or bad; procedures refers on how to go about things; and lastly beliefs refers on how the world is structured i.e. things like what is one's relation to god, the universe, other persons.

Now, these values, beliefs and procedures are shared, learned, and prescribed and by prescribed I mean that there are rules which indicate to the holder what beliefs are less and what beliefs are more important -- and of course the same holds for values and procedures -- thus each culture sets out regulations which stipulate in a hierarchy which of its components are more or less important.

Each culture I have also suggested is shared and learned which means persons are receivers of information and also transmitters to succeeding generations so that there is a constant flow of values, beliefs and procedures between generations, and I also might add among generations. In addition however what must be noted is that culture is part of a cummulative process and also part of a discarding process according to environmental and economic conditions so that the sum total of a group's shared understanding accumulated may be referred to as its traditional culture. The second word which I used in suggesting that this society does not have the resources in its traditional or postional baggage to deal with the increase in population is the word -- social structure -- and although highly simplified here, basically means the arrangement of positions in a group -- or in the anthropological jargon -- the arrangement of statuses to which is attached expectations of behaviour according to the bundles of roles that the status contains. What that means is that each social position contains a number of parts which clue those in social interaction of expected behaviour to come. Thus for example the status of doctor has contained in it numerous roles: The expected behaviour to nurse; to patients; to the local medical authorities; to lab technitions and so on.

Now the link with culture is this -- each status or social position is culturally constituted and for most statuses unless the period is in a state of extreme social change, understood by most persons for whom in the course of experience have learned the nature of thos statuses and the expectations.

Now a crucial part of this explanation is that for those who do not behave according to those statuses and their culturally constituted expectations, will receive social disapproval -- that is some kind of negative sanction. Thus for example, getting back to the status of a male doctor -- one role is his relation to nurse and this relation demands that he not mix his roles at home with those in his office -- so that if the nurse does not have the status of wife -- and the doctor seeks to act out the role of husband in the office such behavior may result in the nurse applying negative sanctions toward the doctor in various forms -- slapping, screaming or some other kind of exhibited social disapproval.

Now lets see if we can bring back into focus the original thesis which I set out, now that you have such a clear understanding of the conceptual tools.

What I have suggested is that this society as a whole does not have in its total baggage of shared understandings -- understandings which can cope with the unique population growth of the aged and does not include in its social structure, status positions for this increase in population. I suggest this, in light of the literature which shows that the shared understandings concerning the aged are largely of this sort. First -- old age and the aged are devalued. That is the predominant sets of values regard both aging and the aged as negative and bad, and so strong are these values that even the aged in this country through a kind of self-fulfilling proophecy resist the acknowledgment that they are old.

Second -- a widespread belief system of stereotyping in which the aged are regarded as representatives of an age group rather than as individuals is clear. Such stereotypes include beliefs of senesence, intellectual incapacity, cognitive limitations, perceptual disabilities, emotional childishness and complete dependence -- and what must be emphasized is that these beliefs are largely taken to be negative characteristi -- (aside -- in other societies such stereotyping may be positive -- such as the sanyusi in India, or holy men in some African and Amerindian tribes.)

Third -- procedures in dealing with the aged are clear -- either complete denial of their existence as human beings -- or on the other hand a paternalistic, acquiesence which eliminates other than kowtowing relationships. The structural arrangements seem to be as reflective. And, as the literature illustrates, a process of disengagment of social relationships is expected and culturally approved whether the individual is incapacitated or not. Thus for example a man who sires a child at sixty-five or older is truly an amazing being in this society; he is considered certainly remarkable if not deviant. Indeed most of the literature also shows that most of the common responses to problem areas concerning the aged are of the nature which deal with inadequate incomes, with poor housing, with poor health and the absence of social services. While I do not suggest that these are not important, they do not address themselves to the one significant fundamental focus of this paper that is, there are few significant statuses outside of work or family for the elderly. Most of the existing literature emphasizes the rolelessness, the normlessness, the alienation and the negative self image of older persons -- however I do not agree that the aged do not have roles in this society -- there is no such thing as rolenessness except in a very special sense which I will not go into at this time. What I suggest is that for the elderly outside of their work or family status -- the clear status for the elderly is what for sake of a better label, I call the total dependency status -- and each role in that status whether it be a political role, and economic role, or educational in whatever social situations they occur, the expectations of behavior for the elderly are stagnant, of little prestige, little social mobility, and of extremely low reward. As Rostow (1968:39-40) has suggested:

> the norms provide no expectations that effectively structure an older person's activities and roles and abstract his pattern of life . . . The anomaly for the aged is that with amorphous norms, there are few criteria for conformity or deviance, for success or failure. Hence there are few bases for allocating either rewards or punishment. This in itself is a significant discontinuity in life that intensifies the weakness of motives for becoming old. It also heavily underscores the fact that the social consequences of older peoples' performance is relatively insignificant and that the society has little at stake in their attitudes or behavior.

Although I disagree with Rostow's contention regarding the idea that there are no expectations of behavior in regards to the elderly, I agree with the general tone of his description regarding societies attitudinal perspective, I would regard these attitudes as part of the expectations of behaviour which are part and partial of the statuse the elderly have been arranged in and reinforced by traditional shared understandings. To be sure there are exceptions in judicial, political, and religious institutions, but the actual number of such persons is extremely small.

Now what I have stated is that in this society -- its cultural traditions and structural arrangement have regulated the aged

into a position of dependency but there is one unique constant, inevitable process which is also occurring -- the rapid increase in population which will bring forth social and cultural pressure to bear on traditional shared understandings and the present social structural arrangements. As the cross-cultural literature has shown demographic pressures always result in either in fission of the groups concerned or structural and cultural change of some sort.

Now keeping this in mind, this era presents the aged with a unique opportunity to initiate other understandings of a non-negative sort, and to captivate other statuses in which are contained roles which are psychologically rewarding.

Now the cross-cultural record has shown that in those social groups in which the aged have the greatest authority and power, there are two basis ingredients which are both necessary and sufficient --

First: access to resources, and second control of those resources through the utilization of political power.

Thus, for example in India, there are a series of shared understandings in the first place that the elderly have authority and power over the young and although the young do indeed provide deference to the aged, the actual structural arrangements is determined by their access and control over resources.

The important point here, however, is that this society -- does provide status positions both within the family social structure and throughout the rest of the society itself through which the aged may wield its authority and power necessary to retain their status if the economic basis for those statuses are in their hands. There are of course many other examples of this sort in Latin America, Africa, and Asia where this general pattern is valid.

Now what does this mean for the Chicano population and particularly for the Chicano aged?

First let us very briefly take a general look at the shared understandings in regard to the aged Chicano and then peer into that I regard as an extremely important contradiction between Chicano culture and social structure of the family and the wider societies culture and social structure, keeping always in mind the increasing demographic pressure.

Now one crucial ingredient in the Chicano cultural reportiore is that all members of the family are enculturated toward reciprocity and one form which this reciprocity takes is the deference to and respect for the elderly, and the usual expectation regarding the aged status is one of prestige. The basis for this reciprocity in regards to the aged, is based on shared understandings which suggest that the aged have survived and on the basis of that survival are given credit for the accumulation of wisdom and knowledge during that period. Or in other words, to be old entails the belief that the elderly have accumulated a large bank account of information from which the young can withdraw at given opportunities. Now the old from this perspective have not necessarily suffered intellectual incapacity and on the contrary have acquired knowledge on the way. Only individually is the aged person regarded as being senile or incapacitated and this belief offers a marked contract to the type of negative stereotypes the literature has shown is held in general by much of American society.

Secondly, aging is regarded as a necessary and inevitable process and is regarded as a good thing because the process is done in the midst of company. That is, since many Chicano parents do not finish rearing their children until they are in their late fifties or early sixties, the aging process occurs and is interdependent with the growth of children and it is during this period that reciprocal obligations between the young and old are internalized as part of the content of the roles which the status of young and old enjoy. Such reciprocity and interdependent content one may assert are ritually emphasized in many of the various celebrations throughout the family cycle.

Thus, both the aged and aging are valued as a good thing and the presence the aged is not necessarily regarded as a burden or as a sacrifice.

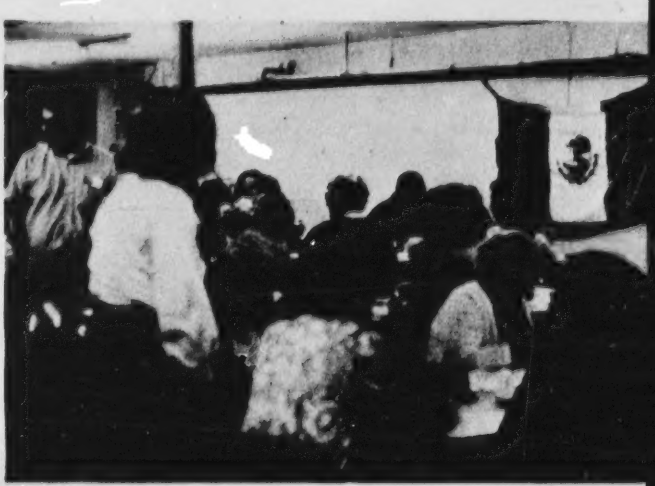
As de Trevino states it:

> There is much to be gained by the presence of grandfather or grandmother. Small children learn the habit of deference to their elders for they see their parents respectfully take this attitude . . . Nobody supposses that young children are injured by the presence in the home of the old, senile, or even slightly demented. On the contrary, they learn that we all grow old . . . This is reality. And they are taught compassion and patience (De Trevino)

Now let me clarify one thing. This does not mean that all Chicanos follow these cultural beliefs and values into action and indeed one will find numerous examples of parent rejection, abandonment, and insoluable conflict, especially in those cases of extreme economic depression, but nevertheless, those shared understanding, I described are generally valid.

The social structural arrangements within the Chicano family also offer interesting contrasts to that of the larger society. Let me take a brief exercises into what I regard as the crucial differences. I would suggest that in most American families, the individual is socialized for disengagement and as I have suggested most Chicano families socialize for reciprocity.

A few sign posts will verify this suggestion, first in Anglo families the basis for social relations is individualism, personal experience, privacy, peer group solidarity, with a corresponding de-emphasis of sibling solidarity. For example, if one considers Anglo birthday parties for the most part the participants are age homogenious and this sort of age homogenity carries over to most other social activities. In



essence, there is little commonality of interests. In contrast, most Chicano social activities are age heterogenous and this allows for a commonality of interests and an interdependence for affect and psychological rewards. On the other hand, the flow of affect and psychological rewards in Anglo families flows at decreasing rates which prepares future mates for isolation and at the aged period for social disengagement. In essence the patterns of socialization in Anglo families reflect the social structural demands of the wider society. On the other hand, I would suggest that there are crucial contradictions involved between the shared understandings, their social structural expectations within the home of the shared understandings and social structural arrangements of the wider American society. What I suggest is that the Chicano aged outside of their network and essential social relations are faced with not only the same problems that all other aged face but in addition are faced with greater disparities between their culturally-constituted statuses within the home and barrio and the culturally constituted statuses outside of the home. It is as if the Chicano aged are subjected to two worlds; the one in which roles and their expected behaviors jell and in other world to which the Anglo aged are prepared, in which nothing jells. In the outside world, the aged Chicano is avoided or patronized for his age; in the inner one he is respected for it; in the outside world his age is regarded as deviancy and in the inner one as natural and normal; in the outer world he is supposed to disengage himself from social relations with the young; and in the inner world he is expected to be interdependent with the young; in the outer world he is supposed to be dependent on strangers, in the inner world he is interdependent on friends; in the outer world he is supposed to withdraw; in the inner world he is a participant. It is this contradiction between Chicano culture and social structure in contrast to the wider society's culture and social structure of which I speak.

Now, like the rest of the elderly population, there will be an increase of larger and larger groups of Chicano elderly and from my point of view the essential contradictions described cannot continue nor can they be permitted to be sustained. If they are allowed to be sustained, I would suggest that elderly Chicanos may well begin to fill the halls of mental institutions, or increased conflicts within Mexican families will occur resulting in greater and greater cleavages between family members, and ultimately a serious departure from a social and cultural system which has provided sustenance to a group of people who have long faced institutional prejudice and economic exploitation.

On the other hand, a third alternative is clear -- and that is that the Chicano elderly may mobilize in political activity with other elderly persons in order to implement public goals which will at their central foci be included strategies to eliminate the essential contradictions which I described.

This third alternative suggests that the Cnicano elderly can mobilize not only themselves but also other elderly people to specific types of cultural and social goals which this society does not include within its traditional cultural and social structural baggage. The time is ripe because of the dramatic increase in the population of the elderly and I am positive that this factor will provide the necessary pressure to stimulate disatisfaction among all the elderly. This disatisfaction can be utilized by the Chicano elderly to implement and pursue public goals which reflect shared understandings and social structural positions that unite the inner and outer worlds and by so doing effect a differential distribution and use of political power, by the elderly. Now this may sound utopian and romantic, but this can be done and it can only be done if all of us concentrate not just on the social service activities that of course must be provided to our people but also and more importantly to the construction of economic devices which will provide the necessary basis for political action.

What form these devices take of course will depend on this situational and circumstantial environment but such devices as cooperatives, mutual societies, and unions for the elderly for specific economic activities can be the basis for the determination and implementation of public goals and/or the differential distribution and use of power. Permit to summarize what I have discussed during these past few minutes.

First, in a round about way, I have suggested that the elderly in American society are socialized into inferior statuses and these are culturally constituted;

Secondly, I have stated that for the aged Chicano, contradictions exist between his inner social and cultural world and the outer world's culture and social structure.

Thirdly, I have also emphasized that demographic pressures have shifted the population in the direction of the elderly which will not allow the existing forms of social relations to persist;

Fourthly, I have suggested that the Chicano elderly have an opportunity to participate in a political movement and that our elderly have an opportunity to contribute and to implement to the public goals of such a movement which hopefully would remove the essential contradictions between the inner and outer worlds.

In conclusion, however, I suggest that this activity can only be accomplished if greater attention is paid to the Chicano elderly being provided with an economic base from which to function.

In essence what this means is that two almost simultaneous processes must take place; 1. an attempt must be made to establish economic autonomy for the aged; and 2. the mobilization of all possible resources for the carrying ou, and implementation of public goals formulated and devised by the aged.

Hopefully, this process will remove the necessity for anthropologists to analyze and propose solutions to the endemic problems facing the Chicano aged in this country.

THE ROLE OF THE AGED IN A COLONIZED SITUATION

Marta Sotomayor

PHD Candidate, Social Work
Denver University

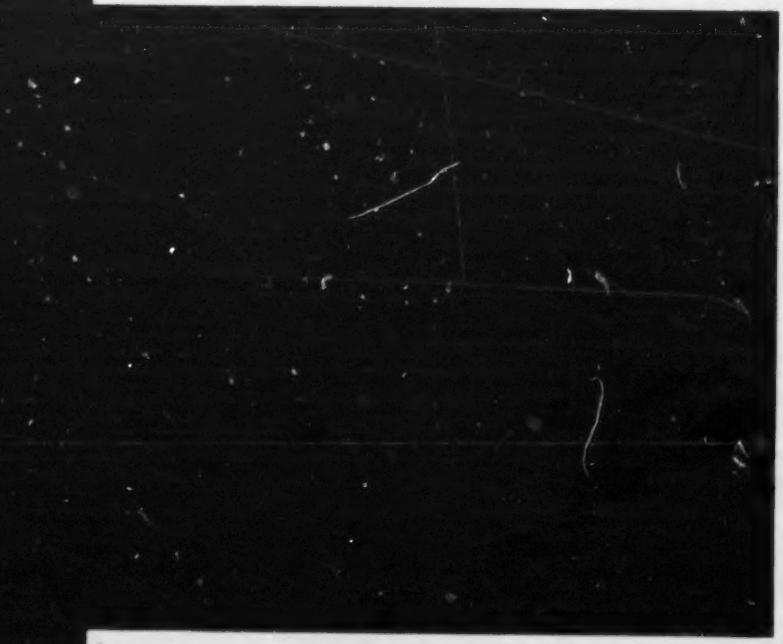
The need for differential understanding in the field of social gerontology has been widely known, and while this is known, it has not been fully accepted, less utilized for the planning of services for the elderly coming from a variety of groups that exist in this society.

A number of studies support this point of view. For example, one study found that the model used for middle-class, assimilated whites, re-enforced by life style generalizations and disengagement theory is applied across the board, regardless of cultural differences. Another study noted that programmatic considerations should have reflected a broad base of persons, yet omitting the needs of the diverse groups represented in the population. Another study stressed that non-differential examination brought a lack of credibility to gerontological research.[1]

A search of abstracts of research and demonstration grants funded between 1955 and 1971, which is a period of more than fifteen years, by the Social Rehabilitation Service of the Department of Health, Education and Welfare, under the Older Americans Act, revealed many grants utilized to study a wide variety of concerns with respect to the aging. While some of those studies reported were concerned with cultural diversity, only one, and I have to underline, only one specifically cited the Mexican-American elderly as a target group. The latter provided an example of the probably misguided assumptions underlying social planning for the aged, especially for the aged that come from different cultural backgrounds.

The question posed by this SRS project, namely, the underutilization by Chicano elderly of a publicly-supported service, and in this instance was housing, clearly highlights the fundamental issue. Is it profitable, psychologically, socially, or economically, to plan human services for people without knowing what they want, what they value and what they need? Or, more pointedly for the purposes of the present workshop, what, if anything, is ethnically and culturally "different" about the Chicano aged that might have some implications for the social delivery systems. We must consider cultural diversity, not only in behalf of Chicanos, but this concern is distinctly relevant to present national and state policy trends with respect to all the aging in this country. This has been evident over the past two decades by the emergence of national conferences on aging, the passage of the Older Americans Act, and the apporpriations of funds to the states for improvement of services and programs for this segment of the national population. Planning for services for the Chicano aged, however, offers an opportunity for the development of programs that takes into account ethnicity, culture, language, and a life experience of oppression and material deprivation.

I would like to briefly present two perspectives that can be utilized as frameworks for the understanding of the conditions of the Chicano aged and also the implications of these perspectives for the planning of human services for this particular group. The one framework is presently utilized by the majority society, and I think that we had mentioned some of the key elements of this particular framework in the past. However, I do think it's very important that we keep it, keep repeating it. The second framework that I will be discussing, it's the one that utilizes the positive and the negative aspects of the crisis found in a colonized situation. The position implicit in this framework is that Chicanos find ourselves in a colonized situation.



Now, for the first framework. In a well-known study of the elderly in three industrial societies, the authors contend that there are three groups of theoretical frameworks based on themes of segregation and integration, and that these theories are utilized to understand the conditions of the aged, across the board.

One of these frameworks suggests that the elderly are no longer integrated into the family, and become increasingly segregated from the extended family. The second framework maintains that the elderly literally enter a phase-out period as part of the life cycle; while the third category of theories emphasizes the generational gap.[2]

A good portion of the existing literature on gerontology deals with the generally accepted disengagement notions that state, that with increased age, there will be a major losses of functions, and that such losses are virtually irreversible. Rosow, elaborating on this framework, concludes that "older people's integration into society on the basis of their role functions inevitably decline" and that such losses deprives them of their participation inherent in these roles"[3] as "almost nobody ever freely chooses to relinquish permanently a major role."[4]

It would then appear that disruption of the elderly's previous life styles, his activities, his functions, and relationships will lead to significant social disintegration. Consequently, the net effect of modern trends is alienating to the elderly individual. The importance of social integration of the individual into his reference group is elaborated by Rubinstein as he states that the continuity of the social system is intrinsically related to the maintenance and to the performance of the main institutional roles assigned to the individual social participation and/or integration between the self and others; such participation is expressed through the institutional informal activities, such as the family and other kin. In our situation, not only the extended family, but the extended kinship networks which include the compadrasco system, and I think all of us know "el compadre," "mi comadre," "la comadre de mi compadre." Before we know it the net is so extended that it's a pretty large one. And also through the institutional, formal, social activities, which include group of friends, of communal peers, etc.[5]

Another author concludes that the integration of individuals into their society results from forces which place them within that system which, at the same time, the system determines the type and the patterns of participation and association with others.[6] In the case of the elderly, as used in this paper, their system is construed to be the family first and then the society around them.

Now, let's take another look at another aspect of present life. A great deal has been written and said about the impact of modernization on the family. Changes within the social structure are said to take place not only in the form of the family, but often in the essence of such a structure.

It is contended that modernization, as a change process, affects everyone, and that such changes are lasting and profound and are irreversible. Some of the effects of modernization, and you know everybody's supposed to be affected by these, that modernization: weakens the social relationships of kinsmen beyond the immediate family; familial relationships become permissive rather than obligatory; the individual is more likely to make it on his own, and thus does not have to depend on the family bonds and obligations; the mutual reciprocal helping patterns are diminshed since members of the extended kinship do not necessarily have to depend on them; functions previously performed by family members and/or units, are transferred to outside structures such as Day Care Centers, schools, Nursing Homes, so on.

The end result is that the elderly in present modern times is not only alienated from the total society through the lack of participation and disengagement in traditional functions -- but the actual framework for most of those functions, the family, has also been so modified by modernization forces, that the elderly finds himself or herself in an isolated, alienated, lonely and painful condition.

The effect of disengagement notions in relation to the aged are expressed through a variety of programmatic efforts. In housing projects, the aged is housed apart from the family sections; in times of illness the elderly is placed in Nursing Homes and/or Convalescent Homes, if living with kin and receiving Old Age Assistance, the amount of money is reduced, a fact with which he can no longer deal with due to the already inadequate amounts allocated by law, etc.

Now that's the one perspective. That is the one that is generally chosen. Now let's take a look at another perspective, and this, our contention that is more applicable to our experience. The status assigned to Chicanos in this society, and the behaviors associated with such a status is characteristic of a colonized experience.

To define colonization, Albert Memmi asserts that the colonized society is the consequence of two processes that have opposite symptoms. On the one hand, it is an encystment, or encapsulation, which originates from within, and on the other hand, it's a restraint imposed from the outside. Both of these processes have the common factor of colonization, and as long as one party tolerates colonization, the other possible alternatives for the colonized is assimilation or petrification. Assimilation being impossible as it has been the case for Chicanos, nothing is left but to live in an isolated condition. The individual, or the group, is driven back by the forces of colonization. Planning and building a future is forbidden. The colonized must therefore limit himself to the present, and even that present is cut off and abstract.[7]

The process of colonialism for Chicanos, as well as for any other colonized group, includes not only the inter-relationships of certain objective historical facts, but it also includes economic and political exploitation, the impoverished physical conditions which describe our barrios and the human attitudes toward these conditions. The psychological and the moral dimensions of the colonized status are very much a part of the Chicano life experiences. While on the one hand it distorted human relationships with the dominant culture, and some human relationships within our own culture, it has also destroyed, or petrified, certain of our own institutions as well.[8]

Distortions of reality and the sequential destruction of relationships is well documented in most literature written by Anglos about Chicanos. This literature for a long time has emphasized the poor physical conditions of our barrios, which is a true fact. However, the main issue implicit in such a position is that the roots of such poor physical conditions are to be found on the victims, in our case, Chicanos and the barrios. This position certainly distorts reality and clouds the main issues, namely, that we have to deal with the way things are organized in society and the rules by which rewards, rights, obligations, and resources are distributed.

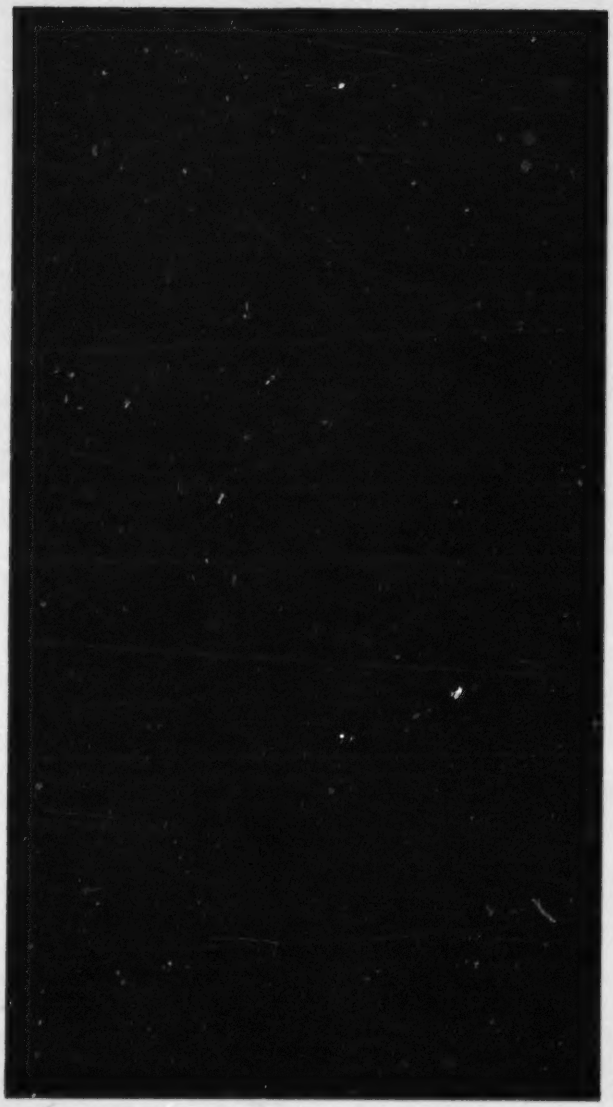
The almost chronic experience of job discrimination, compounded by limited formal education, often caused by un-interested school systems, high drop-out rates, maladaptive vocational skills, cultural differences and the like, have continued to create a constant flow of crises for individuals and families within the barrio. However, in the resolution of any crises situation, there are always positive dimensions, the primary one is that the individual, or the group, can draw comfort, support, and need satisfaction from those elements closer to him, or mainly, from the network of human relationships available to him.

It is proposed that we take into consideration the deplorable physical conditions found in our barrios, and suffered by the Chicano aged, as well as by any other resident of our communities. At the same time, it is proposed that we take a second look to the distortions in which we have been caught by the colonizers and to begin to unravel, and systematically examine, those other cultural characteristics that in the final analysis provided the only survival mechanisms for many of us. It is a two-prong process: we need to change the environmental characteristics typical of a colonized experience, but at the same time, we need to preserve those strengths that have allowed us to survive amidst a hostile and rejecting society.

Now, in order to justify such strengths, let's begin to look at the barrios from a different perspective. The barrios are not only a means through which crystalization of needs and practices rooted in sentiments, customs, language, and heritage has taken place, but they are also the areas where Chicanos have come together to find some amount of security. For all of us, the family remained the only viable structure for meeting various kinds of life crises. At all times our families have been the ones to effectively pool resources in times of crisis. It has been the family kinship that has provided the emotional maintenance and the balance to survive in this society. Again, the barrio, with its potential for emphasis on community and family networks, illustrates the way in which a cultural group can give expression to its heritage amidst a foreign and rejecting environment. They have been the places where the individual has had, at least to some extent, the freedom from attacks coming from the outside. It may be assumed that the inner solidarity has to be found in the strong family and kinship ties where the individual has a definite status. It could well be that the kinship ties within the network of relationships in the barrios, form the basis for the development of a meaningful life based on a commitment to a sense of community.

With this in mind, Ernesto Galarza in his well-known book called **Mexican Americans in the Southwest**, mentions that in the barrios, mutual help is the pattern, and that this has always been immediate, concrete, to the root of the matter, not susceptible to administration by third parties, to include social workers as well, and always creating and reinforcing a sense of obligation for some future time. As an example, he points out some of the most obvious and satisfying efforts at self-help in the barrios as being the establishment and the maintenance of cooperative child care arrangements where the grandparents always had an important function.[9]

Within the complex network of extended inter-relationships and mutual aid responsibilities which have characterized our life style, there is probably no more clearly delineated uthoritative role than that of the grandparent. The aged



parent always have had a place of considerable significance within the traditional family. The grandmother was delegated a good share of the nurturing tasks toward the young grandchildren. It was she who provided the continuation of religious education and ritual within the home. The grandfather has been the traditional perpetuator of values and of heritage. In times of crisis, including economic need, the grandparents have always stood willing to share and lend every support. In turn, mutual help and reciprocal relationships have been expected of the grown sons and daughters, not only for economic support for the elderly, but for emotional needs as well. Human resources and human relationships alone, and reliance on such resources simply because we had nothing else, has been the style of our barrios. Our Chicano eldely is not "put to pasture" as suggested by the disengagement theorists, but the Chicano elderly has been, and continues to be, an integral part of the most supportive institution in our Chicano experience -- the family.

Thus, the positive aspect of colonization, which in this instance has been equated with crisis, has taken the form of the development and the reliance on human relationships based on the family and kin networks. Further, colonization has perpetuated, through the encapsulation process, those cultural aspects inherited from the traditional Mexican culture in which the elderly have always occupied a position of significance and strength. Thus, possibly protecting certain ideological positions, such as familism, from the impact of modernization.

The main issue to be resolved by Chicanos is whether we want to plan and develop services for the Chicano aged, based on generally accepted disengagement theories which have the effect of alienating and isolating the aged. This is usually carried through the support and development of what I call synthetic structures that take the place of "natural people" arrangements. Our alternative then is whether we want to take a second look at our barrios and those cultural patterns that have developed out of a crisis situation. This situation has for basis strong human relationships, and mutual and reciprocal help where the elderly is considered to be a main force in the ambiguity that we face each day and the subsequent development of coping mechanisms necessary for survival in a progressively dehumanized and modern technological society.

I do believe that those cultural arrangements, or those designs for living which we've developed out of our life experience, provide a much more humanistic approach to the development of services for the Chicano aged, and these approaches support and re-enforce the participation in the everyday life of our families.

FOOTNOTES

1. Daniel I. Rubinstein, **The Social Participation of the Black Elderly** (Unpublished Doctoral dissertation, The Florence Heller Graduate School for Advanced Studies in Social Welfare, Brandeis University) 1971.

2. Shanas, et al, **Old People in Three Industrial Societies** (New York: Atherton Press), 1968.

3. Irving Rosow, **Social Integration of the Aged** (New York: The Free Press), 1967. p.19.

4. Ibid., p.20.

5. Rosow, op. cit. p.9

6. Morris Axelrod, "Urban Structure and Social Participation", **American Sociological Review**, 21:2:1956, p.13.

7. Albert Memmi, The **Colonizer and the Colonized** (New York: Orion Press), 1961. p.71.

8. Franz Fannon, **Black Skin, White Masks** (New York: Grove Press, Inc.; 1967. p.84.

9. Ernesto Galarza, Herman Gallegosk, Julian Samora, **Mexican Americans in the Southwest**, (Santa Barbara, Calif: McNelly and Loftin Publications), 1970, p.47.

STRATEGIES FOR ACTION

The following are summaries of comments made by institute consultants concerning the various strategies to be considered for adoption and implementation of programs to benefit the Spanish speaking elderly.

Marta Sotomayor:

Otra vez, para repetir, entonces, si estamos y conocemos los elementos que componen a una sociedad, entonces empexamos a saber en donde intervenir. Punto numero uno, tenemos que empezar a cambiar esa miembrecia, en los puestos de poder, en lugares donde se hacen decisiones, como se van a distribuir los recursos. Nunca hemos tenido un puesto de decision. Entonces lo que queremos decir es que los ancianos empiezen a tomar un puesto en esos lugares donde se hacen las decisiones. Esto quiere decir que empezamos a cambiar la miembrecia. No alcanzamos a los ancianos de toda la sociedad pero los ancianos Chicanos tienen que tomar un puesto y tienen que tener un puesto en esos lugares donde se hacen las decisiones. Sabemos bien que, por lo menos, ahorita en el futuro, la mayor parte de los fondos federales van a estar en los programas para los ancianos. Ya se empiezan a mobilizar grupos de organizaciones para empezar a cojer esos fondos. Se van repetir la situacion, que los ancianos, o el consumidor de los servicion de esos programas no va tener un lugar o un puesto de decision. Asi es que ahorita es el tiempo en que los ancianos empiezen a mobilizar y a tomar su parte que les corresponde en ese proceso de decisiones.

Es segundo punto entonces es lo primero que tenemos que hacer, que los ancianos se mobilizen y que empiezen a tomar su puesto de decision, o su puesto de autoridad que les corresponde en la sociedad. El segundo punto es que empezemos a cambiar las posiciones en esa sociedad. Habiamos dicho que la cultura americana funcciona en el sistema en que cuando las personas llegan a cierta edad, ya no se les tiene gu sto, y se les pone fuera de la sociedad. Entonces lo que tenemos que empezar hacer es empezer a cambiar esas posiciones, o esos papeles. Y entonces decimos nuestros ancianos Chicanos, nuestros ancianos mexicanos si tienen un lugar en esta sociedad. Y poder tomar esa posicion donde quiera que van, y decir, tenemos un puesto no tan solo en la sociedad, sino tenemos un puesto de importancia en nuestras familias.

Ahora, el tercer punto de lo que les decia antes es que tenemos que cambiar la orden de esas posiciones. El momento en que tienen algo que decir, se cambia la miembrecia. En el momento en que participan, se cambia la posicion. Y en el momento en que se cambia la posicion, empezamos a cambiar la estructura social.

Otra vez para repetir, espero que cuando empezemos a planear nuestro plan para accion, que no tengamos much tiempo, que no pasemos mucho tiempo en dar servicion individuales. Esto no quiere decir que el indididuo no es importante, pero que nosotros tenemos que establecer nuestras prioridades y empezar a atacar donde empiezan a la raiz de los problemas, que es la estructura social.

Gracias,

Carlos Velez:

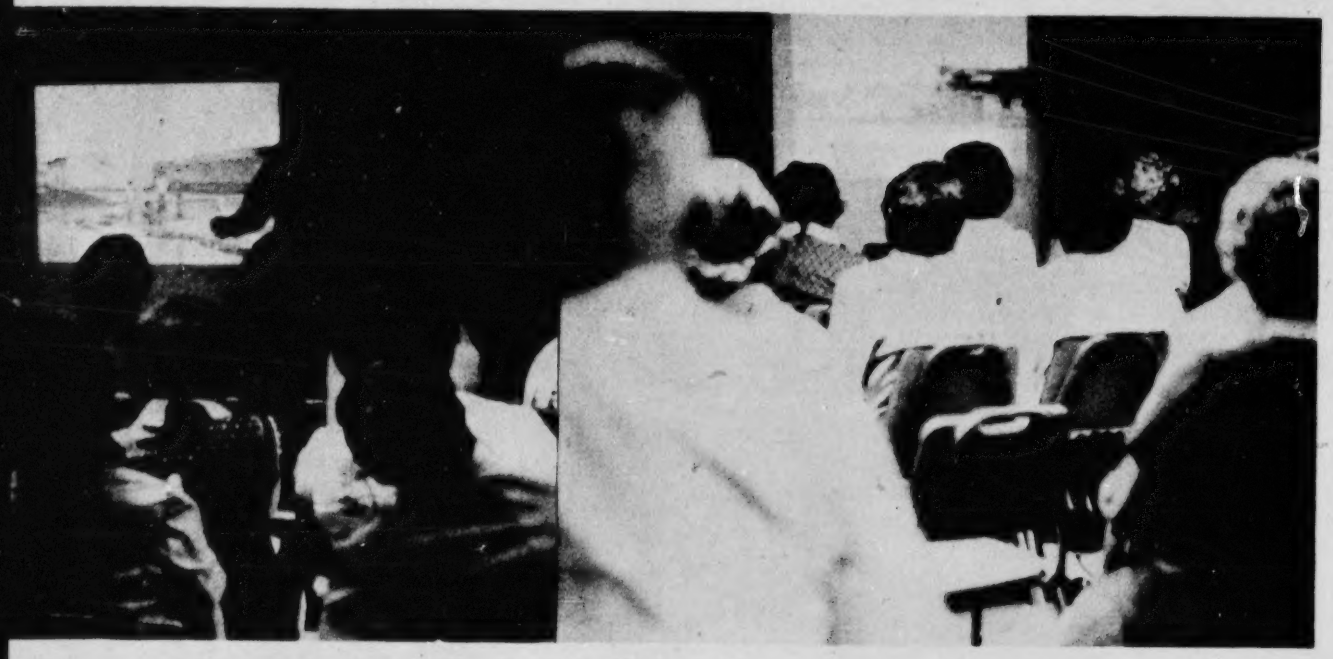
What I did want to say was that the general impression that I've been getting that's in all the presentations that have been going on, is that resources are available both federal and state, county, and city. Of course they're available for the aged. Marta has very succinctly stated what my position was as far as what you have to do, and that is you have to acquire, and not only to acquire, Adelina tied the other half of it together, you have to acquire two things: you have to acquire knowledge of those resources that are available; you have to acquire the power for you to gather those resources.

Now talking about just power, very briefly, you have another resource by which you can acquire that power and that is experience, and that's one of the main things that I tried to bring out the other day, is that you have experience. The other day, is that you have experience. The other day, this gentleman was talking about the conditions under which people had to live here in Topeka when they first arrived. And he talked the word picket and he talked about the word demonstration. And I tried to show you through pictures yesterday what a handful of people under the most terrible conditions can do in order to organize themselves politically. You have the knowledge of picketing, you have the knowledge of saying to somebody, hey, it's not right, we need the resources.

I'd like to point out to you what I mentioned before, is that the time is very ripe for you. The time is ripe for you to do this type of activity. A picket of 5 **ancianos** will do more than a picket of 200 students anywhere because you have the respect of a larger community. No one's going to be moving against you at all. There are 5 **ancianos**, okay, 4 or 5 **ancianos**, so that you have time on your side and you're gonna have public opinion on your side. So that, indeed, apply the tactics that you've used for years. You know, a lot of you people are railroad workers, you know what it's like to unionize. You know the headaches and the frustration that are involved with that. But you won. That's what I mean by organizing politically. A union, really in a sense, is a political unit. You must do this, and you must show people that you are not going to disengage from the society because it's yours, **Como dijo** Adelina.

So that's the texts of my remarks that I wanted to make, that political organizing is the only way you're going to be able to do it, to get those very resources that are available. If all of you go into the mayor's office say "**Sabes que, queremos esto.**" And then, they give you all the bureaucratic nonsense of, if, well, fill out form A, B, C, through Z. You say, "**Sabes que, no me digas eso**, I don't care about that, we want the resources." And you'll be surprised how quickly they'll move if you apply just a little bit of pressure, okay. One of the things that we have to learn, and the other part of the knowledge aspect is do not get bogged down with paperwork cause this is what they'll do to you. They'll give you 15,000 different forms and say, "Here, fill out the 15,000 forms." Meanwhile, all your activity, the momentum of your activity will be dissipated. It'll fall down. So don't let them get away with it. Go in there, pressure people, and if they don't listen to you, pressure them some more. Certainly we've got the time to do it. We've been around for four hundred years.

Muchas gracias.



Adelina Ortiz de Hill:

I've been listening to all the talk and formulating my own reactions. Having had the privilege in Michigan to speak to over 250 ancianos in that state more than a year ago, I now find so many of the things that were expressed there are similar.

We also in our research, which many of you have copies of, questioned the agencies. We questioned 93 agencies as to what they saw the problems of the Spanish-speaking in their own state. I found that the agencies were very defensive, as they were here. I found that they were saying, well we can't do these special things for people because if we get into this, we have a Finnish population or we have a Polish population. Some of these things were coming out again here. I only say that when you are organizing, you are going to be running into this kind of an attitude.

Why should we provide bilingual personnel for you? Think of this as your answer. Get a copy from the United States Printing Office of the General Population Characteristics, PC-1, B24, Kansas. That will give you the statistical base of your population and their needs. Now, there's no need for you to be defensive. The poverty we have a monoply on. These other groups they talk about do not. The low income, the life expectancy, it's much higher than these other populations. So, when we're asking for programs, we're asking for something that is our right to receive. The elderly have to understand that they have contributed to this society.

Another thing that I ran into in Michigan by way of attitudes was, "Well they don't have to come here, you know." Well I'm from Nuevo Mexico, and the people in New Mexico have been there since 1534. They came to us. We were a part of Mexico. We were acquired. So were the Cubans, so were the Puerto Ricans, so were the Phillipines. So they came to us, we didn't come to the United States. They came and took our land. It was part of Mexico. So we're not new. We didn't come over on a boat, over a stormy sea. They came to us. We didn't have a formal border, and I've talked to many of the ancianos here and they remember that, until 1912, we had families on both sides of the border. Our Indian heritage was very natural to roam. There was no border, there was no **frontera** because of our Indian culture and our Indian heritage. So we are native to this continent, and we have a right here.

I found that people thought everybody was a migrant. They didn't know there was a resident population. In Detroit, I found people who had lived there for 70 years who had helped built the churches, the schools, had worked all of their lives and yet, they were thought -- Michigan consisted mostly of migrants and there are 50,000 migrants that go every year into Michigan to harvest the crops. I'm sure they come into Kansas too. But you have a resident population here of people who have been taxpayers who have invested in this state and need and should have a return for their investment.

Now these are the things that I'm telling you because I know these are the kinds of attitudes you're going to encounter when you formalize your actions for organization and you have to defend yourself because they are on the defensive and you will be on the defensive. You're gonna have to threaten them a little because you're asking for something that you deserve.

I wanted to mention too that when I talked to the elderly, all the things that I heard here were the same. Aggressive outreach. You have to go out and bring them into the system. They were rejected. There was a tremendous amount of discrimination when they settled in Michigan. They were put aside in barrios, and because of that, they didn't bother with the system. They thought it was full of lies, they think it's a complicated mess, and I have an MSW, and I'll tell you this, that in the bureaucracy, when it comes to filling out forms, I get lost. You've heard a lot of these administrators, and they can even tell you about programs they administer, but they're not sure of the guidelines because they're not sure of just what messes you have in organizing these kinds of programs.

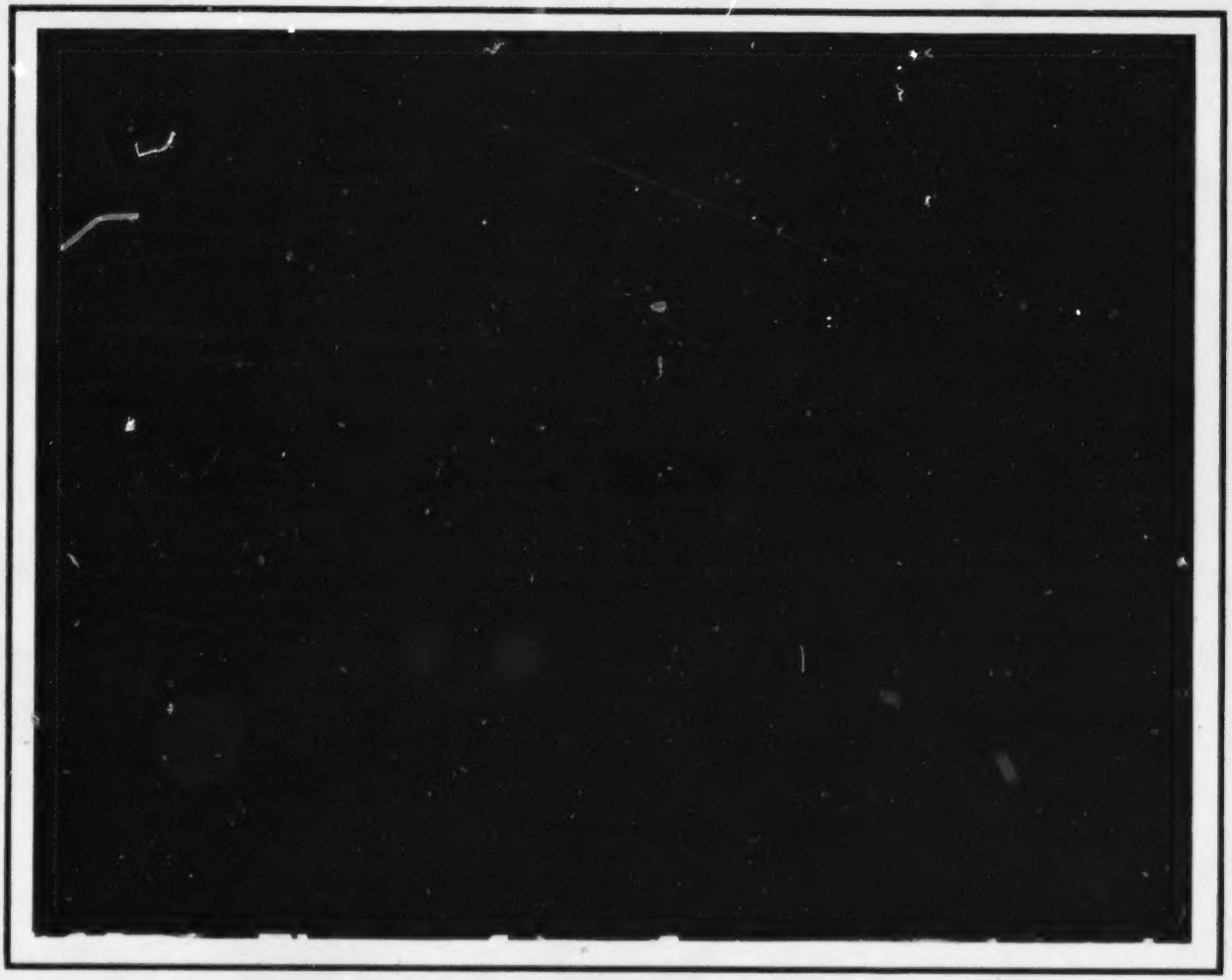
So this is something that they're going to have to do. We're going to have to inform, we're gonna have to reach out, we're going to have to use bilingual staff. Now, I also wanted to suggest many people have asked my address, and I've been giving it. Many people need to have connections with each other here, maybe pool resources. I think it would be very helpful if we could develop a directory of addresses, and I would be very happy to have my name on it, and while I'm in Santa Fe, if there's material or information I can send you, please write to me. I'll be very happy to send you anything that I have.

I want to get a little specific, too, on resources because right now, there is a big mess with revenue sharing. The people don't understand it altogether. There's general revenue sharing that comes into the governor's office and which is spent by the state. A certain amount of this is to be spent in social services. Another amount of money is called special revenue sharing, and this goes into counties, and it goes into cities. Now most mayors are setting up these commissions on aging, or department on aging to plan for the aging population. You should be a part of this process of planning.

They honestly admit they know nothing about social services. They are just starting to get into this whole area. Put your foot in the door. Go to city hall, go to your county commissioners, write to your governor. Make sure that revenue sharing is something you have a part of. When they come to dividing the money, this is a good place to be.

And as I say, you get your statistical base together. I've mentioned the census is not accurate on the count, but on the sample it is. You cannot beat the United States Census when it comes to the sample, and this is that they know how many houses have plumbing, how many houses are sub-standard, how many of these types of things that you need for your planning tool. And it would be very helpful to have that copy made in the state level if you have an advisory group. Now, I believe that's all I had to say, and I think we are gonna break down into groups. I would like to participate with you then.

Thank you.



MANUEL AHUERO, CHICANO PLANNING COUNCIL

Hemos escuchado estos dos dias pasados, varios temas a cerca de los ancianos, la cultura, la economia, la politica, la salud, servicios sociales, viviendas y mas. Ahora, como vamos a usar esta informacion nosotros? Aqui estan unos sistemas y organizaciones. Verdad? Hemos escuchado al departamento de bienestar, federal estatal, y tambien del condado.

El estado es el encargado de vejez y este es un sistema, como estaba diciendo la senora Sotomayor, que tenemos que estar participando adentro de este sistema para poder decir a las personas que ponen esos programas que necesitamos.

Otro sistema tambien, y aqui estan varias personas de esta organizacion que nos explican el sistema, la organizacion Portura, y esas son las organizaciones que los ancianos o otras personas necessitar. Y el otro sistema, organizacion es el departamento de salud o de bien estar, y el intento de esta organizacion a la organizacion que se llama triple-A's, y eso tiene que ver de planamiento para, la vejez, servicios para la vejez. El otro sistema, es el sistema politico, y con esto tambien, como el sistema de gobierno federal, tenemos que tener participacion, por los ancianos para hacer programas que quieren. Tenemos que tener aqui en el barrio. Como estabamos hablando los dos dias pasados, estas tres cosas salieron. Verdad?

Reformacion, el entro para reunirse para tener cosas, para tener fiestas, lo que sea. Tambien personal bilinque en el departmento de bienestar, aqui en el estado. Estas tres cosas son cosas que ustedes estaban platicando que necesitan aqui en el barrio. Bueno pues, quien va ser, quien va ahacer el movimiento para poner esta dos cuatro de sistema de gobierno en la portura del departamiento de bien estar, de politicia, para dar estas cosas? Quien lo va hacer? Y la cuestion es si lo van hacer con Justicia, LULAC, o ustedes aqui. Porque estaba pensando yo que si, si podian salir de estos dos o tres dias, de formar o de sobrellevar un Concilio de Vejez. Eso pondra tener mucho poder en este estado.

OUTCOME OF INSTITUTE PROCEEDINGS

Overall the Institute maintained a high level of interest among the participants and among the resource persons. The seven stated objectives of the Institute were reached through an active participation by resource persons and trainees.

Other interesting and valuable accomplishments were as follows:

1. Federal State, County and City administrators in the field of Aging were able to be identified and they in turn, identified the Mexican-American community workers working with senior citizens and resulted in a better understanding of the lack of services for the Mexican-American aged in Kansas.

2. A state-wide Spanish-speaking Aging Task Force was organized to tie in with the ten Planning and Service Agencies (PSA) locally across Kansas.

3. A Senior Center proposal was initiated and has been funded for the Spanish-speaking in Topeka as a result of the conference.

4. A Nutrition program proposal has been submitted for the barrio area in Topeka.

5. Impetus has developed for conducting a National Conference on Aging Services for the Spanish-speaking.

EVALUATION

An evaluation of the Institute participants was conducted by Arrow Research Consultants. Questionnaires and evaluation forms were provided for forty participants. A fifteen-question evaluation form was returned by thirteen participants and a longer ten-page survey was returned by twenty-one persons.

A. The Institute received favorable ratings by participants in the following areas:

1. Meeting rooms and facilities were suitable.

2. The Institute was well planned and coordinated with local input.

3. The material presented was practical and useful.

4. The conference was state-wide in representation and scope.

5. The Institute arrangements (per diem, lodging) were well explained and presented no difficulties.

6. There appeared to be several new strategies proposed to deal with the problems of the Spanish-speaking elderly.

7. Overall, the Institute's goals were met.

8. Participants made "contact" with an individual or agency who might be of service to them and to their community in the future.

B. Significance of Cultural Factors in Providing Services.

The majority of respondents were positive about the need for service providers to be bilingual-bicultural Spanish-speaking. An alternative recommendation was that service providers have at least a minimum knowledge of the life style of the Spanish-speaking. The rationale for this answer was based on the premise that better services and better explanations of the programs available would be communicated and given if there was a commonality between provider and consumer.

C. Service and Program Needs.

The most important service and program areas were ranked as follows:

1. Special Transportation
2. Interpreter Services
3. Reduced Property Taxes
4. Discount Medicine
5. Old Age Assistance
6. Medicaid Services
7. Medical Financing
8. Senior Clubs
9. Information and Referral Services
10. Medicare Financing

SUMMARY

In summary, the Institute on Aging, through its training approach, has provided the Chicanos in Kansas a new awareness of the problems of the aged and better information about methods for helping the Spanish speaking elderly enjoy the later years of life.

Among the many suggestions made at the institute were that service providers need to be cognizant of the needs and special problem areas of the Mexican American aged. One way of meeting these needs is for the community to ask for, and for agencies to provide, Spanish speaking staff -- preferably Chicano. Another approach is for agencies to fund projects or programs operated by the Mexican American communities to assist the aged in transportation, interpretation, and in obtaining other needed services.

This institute has been of great significance to Kansas Chicanos as a milestone in being the first government funded program which placed a specific focus on the problems of the Spanish speaking elderly and providing for the training of special personnel. It now remains for the state-wide Task Force on the Spanish Speaking Aged to follow through on the resolutions passed and to share the information received to other community workers in order to reinforce the commitment to work together with the aged to make America a better society.

1. WHEREAS:

The Mexican American has traditionally been excluded from decision making functions.

Be It Resolved That:
a) we form a State Aging Advisory Council for the Spanish Speaking to make our needs known directly to those in authority and that this group be recognized as voicing the needs of Mexican American elderly throughout the state.

b) that such Council become incorporated to receive federal and state funds directly to meet the needs of the Spanish Speaking elderly.

c) that representation on such council include elderly fifty-five years or older, women, and that each of the Area Agency on Aging districts be represented.

2. WHEREAS:

A majority of the Spanish Speaking elderly speak only spanish and

WHEREAS:

Public agencies have been unable to communicate with the Spanish Speaking to better acquaint them with their rights.

Be It Resolved That:

Federal, state, and local agencies hire bi-lingual (Spanish) staff and, in small areas, that consultation monies be made available for local translators per Kansas law.

3. WHEREAS:

The Spanish Speaking elderly must be involved in policy and leadership roles.

Be It Resolved That:

The Spanish Speaking have representation on each of the Area Agency on Aging Administrative Councils.

4. WHEREAS:

Census statistics on the Spanish Speaking are questionable and hurt funding of Spanish Speaking programs.

Be It Resolved That:

a) local chapters of Spanish Speaking elderly be formed

b) every effort be made by existing Mexican American organizations to contact overlooked elderly in Western Kansas.

c) a list be compiled of all Spanish Speaking elderly over fifty years of age.

5. WHEREAS:

25% of the Catholic population in the U.S. is Spanish Speaking and the church serves as a focal point of the elderly.

Be It Resolved That:

The Support of the Church be enlisted in organizing local Chicano elderly groups.

6. WHEREAS:

Much work is being done by universities in aging research and in administering aging programs.

Be It Resolved That:

Such institutions be identified, made award of, and their aid enlisted, in meeting the needs of the Spanish Speaking.

7. WHEREAS:

Many Spanish Speaking elderly traditionally live out the rest of their lives in their own homes (often times dilapidated).

Be It Resolved That:

State and federal agencies disseminate information and make funds available to the Spanish Speaking for rehabilitative housing.

8. WHEREAS:

The Spanish Speaking have not been reprsented by any political entity to voice their needs.

Be It Resolved That:

The Spanish Speaking make every effort to form a lobby group to make our needs known to state legislators.

KANSAS
Area Agencies on Aging

Project #1001-72
Director, James Pritchett
Wyandotte County Area Agency on Aging
Finance, Health and Public Property
City of Kansas City, Kansas
701 North 7th
Kansas City, Kansas 66101

Project #1002-72
Director, Mr. Joseph Forinash
Area Agency on Aging, Wichita-Sedgwick County
Metropolitan Area Planning Department
City Building Annex
104 S. Main Street
Wichita, Kansas 67202

Project #1003-72
Director, Rev. Tom Counts
Northwest Kansas Area Agency on Aging
High Plains Comprehensive Mental
Health Center
208 E. 7th Street
Hays, Kansas 67601

Project #1004-72
Director, Mr. Dennis Swiercinsky
Capital Area Agency on Aging
Mayor's Office, City of Topeka
215 E. 7th, Room 257
Topeka, Kansas 66603

Project #1005-72
Director, Mr. Mark Minton
Southeast Kansas Area Agency on Aging
Southeast Kansas Mental Health Center
201 S. 9th, Box 39
Humboldt, Kansas 66748

Project #1006-72
Director, Mrs. Maxine Miller
Southwest Kansas Area Agency on Aging
Western Kansas Community Services Consortium
Dodge City Community College
Dodge City, Kansas 67801

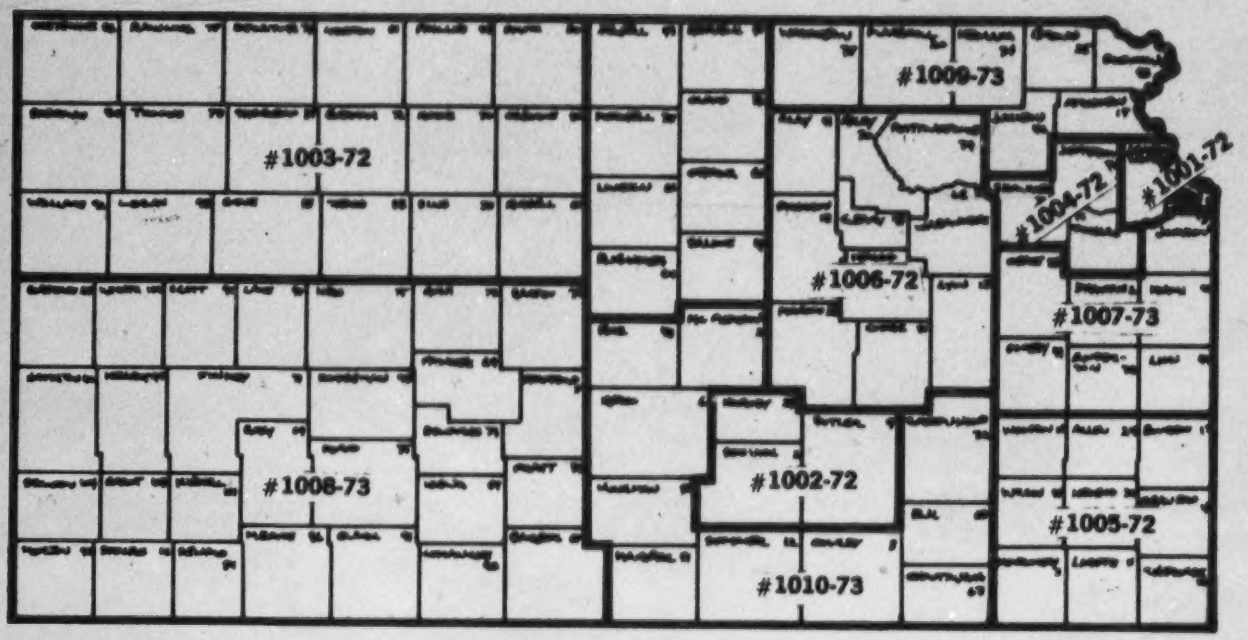
Project #1007-73
Director, Mr. George Elsasser
Mid-America Council on Aging
5311 Johnson Drive
Mission, Kansas 66205

Project #1008-73
Director, Dr. James Seeber
Flint Hills Area Agency on Aging
North Central Guidance Center
320 Sunset Avenue
Manhattan, Kansas 66502

Project #1009-73
Director, Mr. Terry Carlson
Northeast Kansas Area Agency on Aging
822 Oregon
Hiawatha, Kansas 66434

Project #1010-73
Director, Mr. Arlan Kaufman
South Central Kansas Area
Agency on Aging
c/o Bethel College
North Newton, Kansas 67117

Planning Service Areas Services for the Aging Section
Division of Social Services
Division of Social and Rehabilitation Services



STATE AGING ADVISORY COUNCIL FOR THE SPANISH SPEAKING

TOPEKA
Domingo Lopez, Pres.
A. M. Corona, Sec.
Antonia Lopez

KANSAS CITY
Aciano Quirarte
Jesus Amayo

GOODLAND
Vidal Barrera

DODGE CITY
Nellie Navarro

WICHITA
Lucio Arteaga

GARDEN CITY
Euduardo Guerra

ULYSSES
Lazaro Flores

SALINA
Rod Bonilla

LEOTI
Carlos Jaramillo

OTTAWA
Isabel Hernandez